

The Founding of Lane

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The story of the founding o
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The Story of the Founding of Lane

Address Delivered at the Centennial

— OF —

*Lane Theological Seminary,
June 25, 1929*

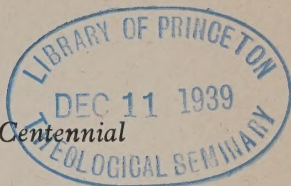
— BY —

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CINCINNATI, OHIO
1929



The Founding of Lane

IN 1787 the Continental Congress passed the "Ordinance" for the government of the Northwest Territory, bounded on the east by Pennsylvania, on the south by the Ohio River, on the west by the Mississippi River, and on the north by the Great Lakes. Out of this Territory were carved the states of Ohio, Indiana, Illinois, Michigan, Wisconsin, and part of Minnesota.

The "Ordinance" provided that slavery should be prohibited; that religious freedom should be maintained; that habeas corpus and trial by jury should be recognized. These political provisions, especially that against slavery, drew many immigrants to the Territory.

But even before the passage of the "Ordinance" portions of the Territory lying upon the Ohio River had been surveyed, and on April 7, 1788, a small colony reached the mouth of the Muskingum, and encamped on the spot where Marietta now stands. Of these people General Washington said: 'No colony in America was ever settled under such favorable auspices as that which has just commenced at the Muskingum. Information, property, and strength will be its characteristics. I know many of the settlers personally; and there never were men better calculated to promote the welfare of such a community.'

The first settlement at Losantiville, now Cincinnati, was made on December 24, 1788, the

same year of the Marietta settlement. At an early date what Alfred Matthews calls a "remarkable compositeness of population" was settling in the Ohio section of the Territory.

Among these newcomers Presbyterians and Congregationalists were well represented, and early steps were taken to establish churches among them. Rev. David Rice visited Cincinnati and organized the First Presbyterian Church in 1790. In 1791 Rev. James Kemper began his ministry with this church, which continued until 1794. After this ministry he was engaged until 1810 in home missionary work. From 1810 to 1814 he was settled over the Flemingsburg, Kentucky, church. While pastor in Cincinnati he purchased a tract of land on Walnut Hills, on which he built a block-house, replaced in 1804 by a more modern and commodious log structure. This latter house now stands in the Zoo in Cincinnati.

Mr. Kemper's sons purchased lands adjoining and near that of their father's, so the Kempers became large land owners on Walnut Hills. After his Flemingsburg pastorate Mr. Kemper returned to his Walnut Hills home, and supplied the Duck Creek congregation, a few miles to the east, until its removal to Pleasant Ridge. In 1818 and 1819 he and his sons and their neighbors built the "stone church", thirty by forty feet, at the present intersection of Melrose and McMillan Avenues. Here he served until his death in August, 1834.

Mr. Kemper labored under a great handicap in preparing himself for the ministry. This experience together with his general interests in education led him to give special attention to

the subject of schools. He was connected in one way or another with a number of academies. Not long before the founding of Lane Seminary he was interested in "The Walnut Hills Academy", located a short distance west of the present seminary campus.

In view of the growth of population in the West the General Assembly of the Presbyterian Church thought it advisable to establish a Seminary in the West. The two chief competitors for the location of the proposed institution were Allegheny Town, near Pittsburg, and Walnut Hills, near Cincinnati. Rev. James Kemper sent a letter to the Assembly in 1827, in which he proposed to give twenty acres of land on which to erect the buildings in the event it was decided to locate the institution on Walnut Hills. It was this Assembly that decided in favor of Allegheny Town, so the "Western Theological Seminary" was lost to Walnut Hills, by a very small majority, probably due to the fact that Walnut Hills insisted on a literary department, and a manual labor provision for the students.

Dr. E. H. Gillett says: "The Seminary at Allegheny Town promised in 1829 to be little better than a failure. The Synods of Kentucky, Ohio, and Indiana had very definitely refused to cooperate with it." "Its remoteness" he continues, "in great measure precluded cooperation."

In 1830 the Synod of Indiana established at Hanover, in connection with the Hanover Academy, the "Indiana Theological Seminary", removed later to New Albany, and again to Chicago, now known as the Presbyterian Theological Seminary of Chicago.

Walnut Hills had received favorable notice in the General Assembly as a suitable location for a Seminary. In view of the lack of cooperation of Ohio, Kentucky and Indiana with the Western Theological Seminary, and in view of the pressing need felt in southwestern Ohio and adjacent territory, "the way was now open", says Dr. Gillett, "for carrying out the project of a literary and theological institution at Walnut Hills, two miles from Cincinnati."

It was no small undertaking to finance such an institution. Aid came from an unexpected direction. On September 27, 1828, a group of gentlemen met in the session room of the First Presbyterian Church in Cincinnati. At this meeting "a paper was presented exhibiting a plan of an institution recommended to be established and containing a proposition from Messrs. E. Lane and brother, merchants of New Orleans, to pay over a certain amount of money yearly towards defraying the expenses of the institution should it be established."

This plan resulted in the Lane bequest of \$4,000.00, a large sum for those days, and a gift of sixty acres of land from the Kemper family on which to locate the school. In his "Life's Review" by Rev. James Kemper, is an entry as follows: "The Seminary has been set on foot by two brothers by the name of Lane, commission merchants at New Orleans, and, who have generously guaranteed \$4,000.00 toward its support, while my son made a donation of sixty acres of land on which it is erecting and which we estimate at \$6,000.00. The several branches of our family are bearing some part of the above donation. I hope and pray the Lord will prosper

the Lane Seminary for the advancement of vital, evangelical piety and the extension of the borders of our Western Zion. This institution is founded on the laboring plan for the recreation of the students in farming, gardening, mechanism, etc."

It will be observed that Mr. Kemper pays a fine tribute to the Lane brothers for their generosity through means of which he says that "the Seminary has been set on foot." It is no less interesting to note the self-abnegation of the Lane brothers. Shortly before the charter was obtained, Mr. Ebenezer Lane sent a letter to the President of the Board of Trustees. This letter reads as follows:

New Orleans, Dec. 7th, 1828.

Rev. Joshua L. Wilson,

Dear Sir:

I last evening received a letter from my friend Abraham A. Halsey informing me that a bill of incorporation had been prepared for the Seminary, to be called "The Lane Seminary." The object of this letter is to thank the Trustees for the honor they have conferred upon us; and to desire them to change its present name to some other more appropriate. I feel a deep interest in this institution and hope it may meet with the blessing of God; at the same time I feel an aversion to any honor of a worldly nature, and hope this letter will arrive in time for its name to be changed before its incorporation. My brother, William A. Lane, is now absent from home, but in expressing my views and feelings on the subject, I feel assured I am expressing his.

Very respectfully your friend and Obt Servant,
EBENEZER LANE.

Neither the Lanes nor the Kempers were seeking personal glory; but all alike were concerned in a real service for a needy people. As might have been expected, in view of preceding statements, when Lane was founded a literary

department was established, and a manual labor provision was incorporated. With reference to the first, Dr. E. D. Morris, who was for thirty years a member of Lane's Faculty, says that "the literary department was continued in an experimental form, and under great embarrassment arising from lack of funds and other causes, until the autumn of 1834", when the Board took action discontinuing the department.

At the time of the founding of Lane, manual labor schools were popular in various parts of the country. Rev. James Kemper was an earnest advocate of the theory. Lane's charter provided "that a fundamental rule or principle of said institution shall be that every student therein, when in good health, shall be required to spend not less than three, nor more than four hours, each day in agricultural or mechanical labor, the avails of which shall be applied towards defraying the expenses of the institution, and the board and tuition of the students."

Dr. E. D. Morris makes an observation on the manual labor schools, which is worth passing on. He says: "The theory on which they were founded was exceedingly beautiful, and nothing but time and experience could prove whether the realization would correspond with the grandeur of the dream." The "grandeur of the dream", in the case of Lane, was not realized. Dr. Morris describes the efforts of the Board to carry out this charter provision: "The experiment was faithfully prosecuted, but with unfavorable results. With what devotion the Trustees clung to their original hope, their records bear effectual witness. Their numerous resolutions concerning stewards and superintendents, concerning meth-

ods of keeping the agricultural and mechanical accounts, concerning the management and use of the farm, concerning the clearing of forest grounds for pasturage, concerning the planting of orchards, concerning a garden, concerning the purchase and sale of milch cows, and wagons, and divers other such matters, until it became evident that the students, if they were not eating their own heads off, were devouring the institution, leaf and stock." Such experiences could have but one termination. The manual labor provision was finally abandoned.

The Theological Department was opened in 1832. As indicated by Dr. Morris in his "Thirty Years in Lane" the centennial of the Theological Seminary will occur in 1932. The literary department was opened on November 18, 1829, so it is the literary rather than the theological centennial which we are now celebrating.

Dr. Lyman Beecher, after a second call, accepted the presidency of the Seminary and the Chair of Didactic and Polemic Theology, and on December 26, 1832, was formally inducted into office. Dr. Thomas J. Biggs entered at the same time upon his work as Professor of Church History and Church Polity. Dr. Calvin E. Stowe entered upon his duties as Professor of Biblical Literature in 1833. It was he who later went to Europe and purchased a library which attracted wide attention.

The Seminary was very fortunate in the personnel and scholarship of its Faculty. Dr. Beecher was one of the greatest personalities of his time. Perhaps no other man of his day did more in the moulding of a sound public opinion. He attacked dueling, so prevalent in those days,

and became a leading factor in having it outlawed. His famous six sermons on temperance largely moulded the movement in those days in the great temperance reform. He broke the power of Unitarianism in Boston. He roused eastern Christians to the spiritual needs of the West. "To plant Christianity in the West", he said, "is as grand an undertaking as it was to plant it in the Roman Empire, with unspeakably greater permanency and power." His crusading spirit for the Christianization of the West became contagious. He was in every way a great spiritual leader. With any other man at the helm it is very doubtful whether Lane could have weathered the storms which were encountered. While other members of the Faculty were not as outstanding as Dr. Beecher, they were, nevertheless, able men and well fitted for their positions.

Dr. Joshua L. Wilson, whom Dr. Beecher denominated as "a man of power and large capacity for leadership", became pastor of the First Presbyterian Church in Cincinnati in 1808. It was he who exerted the greatest local influence in leading Dr. Beecher to resign his position as pastor of the Hanover Street Congregational Church in Boston to accept the presidency of Lane. Dr. Beecher was first settled over a Presbyterian church which he served for about twelve years.

Before Dr. Beecher arrived at the Seminary to assume his duties, Dr. Wilson resigned the presidency of the Board of Trustees of the Seminary and turned against Dr. Beecher. This change was occasioned by the mutterings of the approaching storm that was about to break in

the Presbyterian Church, which eventually divided the Church into Old School and New School.

The General Assembly of 1817 sent down to the churches a Pastoral Letter. Foreseeing the approaching danger the Assembly gave timely warning. "But while we hold fast the form of sound words which we have received," this Letter reads, "let us guard against indulging a spirit of controversy, than which few things are more unfriendly to the life and power of godliness. It is never necessary to sacrifice charity, in order to maintain faith and hope. That differences of opinion, acknowledged on all hands, to be of the minor class, may and ought to be tolerated among those who are agreed in great and leading views of divine truth, is a principle on which the godly have so long and so generally acted, that it seems unnecessary, at the present day, to seek arguments for its support. Our fathers, in early periods of the history of our Church had their peculiarities and diversities of opinion; which yet, however, did not prevent them from loving one another, from cordially acting together; and by their united prayers and exertions, transmitting to us a goodly inheritance. Let us emulate their moderation and forbearance, and we may hope to be favored with more than their success." Had this sound, Christian admonition been followed the bitter controversy and division between Old School and New School might have been averted.

"American theology", as Dr. A. H. Strong indicates, was "running in two lines", and it continued so to run. In one line was the Older Calvinism "represented by Charles Hodge the father (1797-1878) and A. A. Hodge the son (1823-1886),

together with Henry B. Smith (1815-1877), Robert J. Breckinridge (1800-1871), Samuel J. Baird, and William G. T. Shedd (1820-1894). All these, although with minor differences, held to views of human depravity and divine grace more nearly conformed to the doctrine of Augustine and Calvin, and are for this reason distinguished from the New England theologians and their followers by the popular title of Old School."

In contradistinction to the Older Calvinism we have in the other line the Newer Calvinism, viz., "the Reformed system of Jonathan Edwards (1703-1758), modified successively by Joseph Belamy (1719-1790), Samuel Hopkins (1721-1803), Timothy Dwight (1752-1817), Nathaniel Emmons (1745-1840), Leonard Woods (1774-1854), Charles G. Finney (1792-1875), Nathaniel W. Taylor (1786-1858), and Horace Bushnell (1802-1876). Calvinism, as thus modified, is often called the New England, or New School, theology."

This system has been defined as "the Calvinism of Westminster and Dort modified by a more ethical conception of God, by a new emphasis upon the liberty, ability, and responsibility of man, by the restriction of moral quality to action in distinction from nature, and by the theory that the constitutive principle of virtue is benevolence,"

The difference between these two types of theology had been emphasized through the "Plan of Union" adopted by the Presbyterian and Congregational Churches in 1801. French infidelity was exerting its most powerful influence in America, all the more popular because France had but recently assisted the colonies in obtaining their independence. Many families, formerly

pious, on moving into the new country left their religion behind them. The Sabbath was made a day not of worship, but of visiting, pleasure seeking and business. Ministers of the gospel were scarce. In many communities not one was to be found. A materialistic interpretation of life prevailed. Spirituality was at a low ebb.

Such conditions presented a challenge to the few earnest Christian men and women who cared to accept it. The Presbyterian and Congregational Churches, though weak, undertook to supply the spiritual needs of a destitute people. In order that their meager forces might be used to the best advantage for evangelizing the scattered population in the new country, they entered into the "Plan of Union" in 1801, not an organic union as some have thought, but an "arrangement for advancing the gospel in the rapidly developing parts of the country." To this end as far as possible, a uniform system of church government was established between the two denominations. The "Plan" provided for the settlement of a Congregational minister over a Presbyterian church and of a Presbyterian minister over a Congregational church, with provisions for contingencies that might arise in the administration of discipline. Provision was also made for the government of churches composed of both Presbyterians and Congregationalists. The "Plan" was a commendable effort to use the Christian forces at hand to the very best purpose in the evangelization of a needy people.

Dr. Charles L. Thompson, that great Presbyterian ecclesiastical statesman, says that "after more than a century, we are just beginning by church federation to get back to the essential

elements of the 'Plan of Union.' " Under the "Plan" many churches were formed in the sections of the Northwest Territory, then being settled. Each denomination entered into the "Plan" in an unselfish spirit, thinking more of the service to be rendered than of any denominational advantage to be gained. For reasons, not necessary to state here, the Presbyterian Church made greater gains by the "Plan" than the Congregational Church.

Unfortunately, however, grave differences, growing out of the "Plan", arose in the Presbyterian Church. This was due partly to the ecclesiastical government already noted, and partly to theological differences between the Older and Newer Calvinism. The Presbyterian Church was divided into two camps—the Old School which held to the Older Calvinism and the New School which held to the Newer Calvinism. As the years passed and the New School party was increasing in numbers and influence, the friction between the two parties became more acute. The controversy began to take on a more definite form in 1834, when what is known as "The Western Memorial", a long document, signed by eighteen ministers and ninety-nine elders, was presented to the General Assembly, asking that steps be taken to correct sundry grievances which were alleged to exist.

After this the controversy became much more accentuated and raged until 1837, when the Old School party, finding itself in the majority in the General Assembly of that year, summarily excinded the Synods of Western Reserve, Utica, Geneva, and Genesee, composed largely of New

School men, thus placing the Old School party in complete control of the church machinery. A year later the Old School and the New School each became a legal entity, and each taking the name, "The Presbyterian Church in the United States of America", the name taken by the Church when the General Assembly was constituted in 1789.

This controversy, which resulted so disastrously, was beginning to develop in the West about the time that Dr. Lyman Beecher was removing from Boston to Cincinnati to assume the presidency of Lane Seminary. This evidently is the explanation of Dr. Joshua L. Wilson's sudden change in his attitude toward Dr. Beecher. Dr. Gillett indicates that at first "Dr. Wilson, of Cincinnati, as well as the Professors at Princeton, were consulted in the matter" of Dr. Beecher's selection as the head of Lane Seminary, "and gave expression of their satisfaction with the arrangement."

When Dr. Wilson was informed that Dr. Beecher was coming to Lane he "clapped his hands and shouted 'glory to God in the highest!'" Dr. Beecher attributed Dr. Wilson's change of attitude to Princeton influence. "I suppose", said he, "the Princeton men had always meant to have one at Cincinnati when they got ready; but now they found it was going to be a New School affair, they vowed it should never be. All their plans would be blown up, and a mighty power exerted against them. I heard what they said. Dr. Alexander, a noble good man, saw at once that their chance was lost as to taking the ground they had supposed reserved for them, and that it would be bringing forward a system

different from theirs, viz., a Congregationalized Presbyterianism.

"So they wrote to Wilson a flattering letter, explaining the whole campaign, and predicting what the results would be, and attacking us as New England men, and sent a man out on purpose. I had it from Wilson's own mouth in the General Assembly that he had been accustomed to consult his particular friends at Princeton and in the Pittsburg Synod, and as it was their wish he should take back his invitation to me, he had done so. . . . Well, Wilson turned square around."

Dr. Wilson not only "turned square round", but began a violent assault on Dr. Beecher. When Dr. Beecher was received into membership in the Presbytery of Cincinnati, Dr. Wilson protested against the action of the Presbytery. Later Dr. Wilson was instrumental in having a resolution introduced into the Presbytery seeking the appointment of a committee to examine some of Dr. Beecher's sermons to determine whether they taught any heresy. The Presbytery refused to appoint such a committee, whereupon Dr. Wilson complained to the Synod. The Synod replied that the Presbytery could not be compelled to take such a course without a responsible prosecutor. He then took the matter to the Assembly, where the Judicial Committee cast it aside. Thus the only course left for Dr. Wilson was either to drop his heresy hunt or to prefer charges. He chose the latter course.

On November 11, 1834, Dr. Wilson preferred charges against Dr. Beecher. These charges fill thirteen pages of the presbyterial records. He charged Dr. Beecher with heresy, slander, and

hypocrisy. Dr. Beecher records the statement that when these charges were preferred he had to leave Mrs. Beecher on her dying bed to defend himself before the Presbytery, and that "she did not live a fortnight after that." The Presbytery acquitted Dr. Beecher by a vote of almost two to one. Dr. Wilson appealed to the Synod. The Synod sustained the Presbytery by a vote of ten to one, notwithstanding the fact that the body was largely Old School in its sympathies. The Synod requested Dr. Beecher to publish a pamphlet setting forth his views. This he did, and a number of copies were in the hands of the members of the next General Assembly to which Dr. Wilson appealed.

Dr. Wilson's appeal was made to the Assembly of 1836. Dr. Beecher says: "The third day of the session, Dr. Wilson rose and said he was prepared to prosecute the appeal, but his friends had told him they could not sustain him, and he was willing to withdraw. That, however, depended on my consent. He could not give it up unless I chose. Dr. Miller, in high glee, hoped I would not object. I rose and said meekly that I was ready for trial, but if Dr. Wilson wanted to cease, I supposed that, according to the Book, after being dragged through all the Church courts, I had a right to claim that my prosecutor ought to be treated as I should have been if condemned.

"Dr. Wilson bounded from his seat and blazed out—he had no concessions or confessions to make. Others begged of me not to make difficulty; and such a great frustration as they were in I never saw. I did not know the reason then, but I do now. You see in my trial, I had

taken the New School doctrines, and expounded and proved them under the Confession, and now, if the trial went on, those doctrines would be sustained by the General Assembly. The fact was, that in the discussion between New Haven and Princeton, conducted in the *Christian Spectator* and *Repertory*, New Haven had pushed them so, and they had made such concessions and distinctions, that some of my strongest testimonies were drawn from their own documents.

"Now this would make trouble among themselves. Many of the Old School would be scandalized to find Princeton had been on New School ground, and to have New School doctrine sustained by the General Assembly through their aid. Well, I never knew how much they were troubled about that till afterward. So, after enjoying their consternation for a moment or two, I said I should make no objection, and the thing was dropped."

Rev. Albert Barnes was put on trial for heresy. His case reached the General Assembly of 1836, when he was acquitted. Several other ministers in various sections of the Church were charged in the lower courts with heresy. These heresy charges, especially those against Beecher and Barnes, hastened the disruption in 1837.

When the final separation of the Church into the two legal entities occurred, the theological seminaries lined up as follows: With the Old School—Princeton, Western, Danville, Northwest (now Chicago), Union in Richmond, and Columbia; with the New School—Auburn, Lane, and Union in New York.

Lane was a prize worth contending for. A majority of the Trustees and Faculty were in

sympathy with the New School side during the period of the controversy, and cast their lot with the New School when it became a legal entity. Not being able to take over the Seminary through ecclesiastical means, the Old School leaders appealed to the civil courts. The brief sketch of these suits here given is based upon the records of the Supreme Court of Ohio.

At the December Term, 1846, the case of David Kemper vs. Lyman Beecher was heard. It was the purpose to have Dr. Beecher ousted from his Seminary position. Mr. Kemper "charges that Lyman Beecher, who is not a member of the Presbyterian Church, in good standing, under the care of the General Assembly of the Church in the United States of America, on May 1, 1845, usurped and still doth usurp and intrude into the office of Professor of Theology in Lane Seminary, without any legal appointment or qualification, and without due warrant of law, has and does exercise the office of Professor of Theology in said Seminary."

Dr. Beecher made reply which satisfied the Court as to the legality of his entrance upon his Seminary position, but the Court held that he must also show that he had a right to the position at the present time, and gave him "leave to amend his answer."

This brought the case of ouster before the December Term, 1847. This case is known as "The State of Ohio, on Relation of David Kemper v. Lyman Beecher. The Same v. Calvin E. Stowe. The Same v. D. H. Allen." Substantially the same charge is made against all three of these Professors that had been made against Dr. Beecher the previous year, except that the

date fixed when it was alleged that Dr. Beecher had usurped his office, was given as May 11, 1835, instead of May 1, 1845.

The opinion of the Court was rendered by Chief Justice Birchard. Among other things the Court said: "These defendants have, since the unfortunate separation, caused by the excinding resolution of the General Assembly, adhered to that division of the Church known as the New School Assembly. They are among the most valued public teachers, both by precept and example; and if it be true that to thus belong to that body, disqualifies them for the Professorships which they respectively fill, the cause of disqualification occurred more than three years prior to the commencement of these proceedings. . . . We cannot hesitate in coming to the conclusion that the right to proceed **quo warranto**, is denied after the lapse of three years from the time the right to prosecute first existed. . . . Judgment for the defendants."

Having failed to oust the Professors through **quo warranto** proceedings, the attack was continued from another angle, that of Chancery. At the December Term, 1848, the case of "David R. Kemper vs. The Trustees of Lane Seminary and Others" was heard and adjudicated. The Bill of Mr. Kemper affirmed that the "Trustees have altogether neglected to discharge their trust according to the charter, and as in equity they ought to have done, but on the contrary are now, and have been for years, employing as Professors, said Beecher, Stowe and Allen, neither of whom are or have been for several years, members of the Presbyterian Church, etc.; if they ever were members, it had been of some society

which has withdrawn from the General Assembly of the Presbyterian Church, and thereby ceased to be members of said Church in good standing.

“The Bill charges further that said Trustees have refused to keep in the Executive Committee, a majority of members of said Presbyterian Church under the care of the General Assembly of the United States, but on the contrary said Committee is composed of Nathaniel Wright and six others, who are not members of said Presbyterian Church in good standing, and that therefore said Trustees have permitted improper persons to act as Professors in the Executive Committee.

“That said Trustees have refused to establish regulations requiring manual labor, or if they have established such regulations, complainant is informed, and believes they are not enforced.

“That said Trustees, by disregarding their duties, are bringing said institution into disrepute, wasting its funds, and making it a place in the opinion of complainant and others belonging to said Presbyterian Church, &c., unfit for the education of youths anxious to become ministers of said Church. - All whereof, the Bill charges, is contrary to equity.”

Chief Justice Birchard in rendering the opinion of the Court said: “The deed expressly grants away the entire estate and ‘covenants that in no case shall any part of the property or its avails ever revert to the grantors, their heirs or assigns’, but in case the Lane Seminary shall ever fail or become extinct, shall go to certain religious or benevolent societies. No right remains in Kemper under this deed. The property from him passed to a public institution as a gift

to the public, or for the benefit of the public, and he can claim no right to interfere beyond that of any other member of the community. . . . It has been claimed that a visitatorial power existed in Kemper as founder, which enabled him to correct abuses. But the case shows no such founding of the Seminary, as entitles him to the exercise of visitatorial powers. He was but one of several donors, and the donation was to incorporated Trustees. This vested the visitatorial power of all the donors in those Trustees, subject to the control of a Court of Chancery for any abuse of the trust."

The Court held "that the donors cannot maintain a Bill in Chancery for the purpose of inquiring into the manner in which the Trustees discharge their duties, and to control them in the appointment of Professors."

Having failed to get control of the Seminary through either ecclesiastical or civil law, the Old School leaders undertook to establish a Seminary of their own in Cincinnati. But some one may ask "why did they not send their students to Lane, since Lane admitted students of other Churches?" The Old School leaders shall answer this question for themselves.

Before the final division of the two groups of the Church, but after the controversy between them had become spirited, George Beecher, a son of Dr. Lyman Beecher, appeared before the Presbytery for licensure. After a grilling examination, Dr. Wilson "stated that he did not believe that the candidate was a Christian, and knew nothing experimentally about Christianity, and that he firmly believed that he, and those

who held the same sentiments with him, 'would never see the gates of eternal bliss.' "

In the Bill mentioned above it was charged that Lane Seminary was "unfit for the education of youths anxious to become ministers" in the Old School Church. This impression did not die out very soon. Dr. John N. Ervin, who was graduated from Lane fifty years ago, and was settled over his present charge in Dayton, Kentucky, immediately afterward, relates an experience he had when he came up for examination before the Presbytery. A good old elder whose memory had not failed him admonished the members to give earnest heed to the answers given by the candidate, reminding them that he had been educated in Lane.

In 1850 Rev. Martin Schaad requested the Presbytery of Cincinnati, Old School, to grant him a letter of dismission to the New School Presbytery, whereupon a resolution was introduced, reading as follows: "Resolved—that in view of the relation existing between this Presbytery and the body to which he asks a dismission, we cannot grant his request." Then it was proposed to grant him a "certificate of standing." A yea and nay vote was called for. A roll call shows that by a small majority the "certificate of standing" was granted. Such facts as these, almost unbelievable today, answer the question why the Old School leaders would not allow their students to attend Lane.

Rev. Lucien V. Rule, in his new book, "Fore-runners of Lincoln in the Ohio Valley", says that the Central Church in Cincinnati, a swarm from the First Church, was organized in 1844, "pri-

marily to bring Dr. N. L. Rice to Cincinnati as pastor and strengthen the Old School side."

The Old School Presbytery in Cincinnati, in April, 1850, sent a communication to their General Assembly. Might not the Western and New Albany Seminaries be consolidated and located in Cincinnati? If this could not be done, then the Assembly was urged to establish a new Seminary in Cincinnati. If neither of these things could be done, then the Presbytery declared: "In view of existing circumstances" its purpose "to unite with other Presbyteries in the West entertaining similar views in establishing a Theological Seminary in the city of Cincinnati." Dr. N. L. Rice was a commissioner from the Presbytery of Cincinnati to the Assembly the following month, which would indicate that the matter was duly pressed upon the Assembly. The Assembly answered that "it has no direct control over the New Albany Seminary", and that "it regards the location of the Western Theological Seminary as finally settled", and that "it does not approve of a scheme to establish a third Theological Seminary at Cincinnati."

But the Cincinnati Old School leaders were determined on a Seminary of their own in Cincinnati. When the action mentioned above was taken by their Presbytery there was already in existence what was probably regarded as the nucleus of such a school. In a History of Cincinnati an entry is made as follows: "Another institution of temporary life was the Cincinnati Theological Seminary, Old School Presbyterian, which was started in May, 1850, by the opponents of Lane Theological Seminary. Its instructors were made up of various pastors through-

out the city, who taught twelve students in their church lecture rooms. The Faculty included Revs. James Hoge and N. L. Rice." In another Cincinnati publication this school is listed for the years 1850 and 1851. It is not clear when it was closed; but as Dr. Rice accepted a call to the Second Church in St. Louis in 1853, and as he was the leading spirit in the school, it is not likely that it continued after his departure.

In view of the facts considered, we are now prepared to appreciate the clear, able statement of Dr. E. D. Morris, who occupied the Chair of Systematic Theology in Lane for twenty-three years. After a discussion of Presbyterianism in general and American Presbyterianism in particular, he says: "On this general basis, our Church is committed for the future to the widest liberty of thought consistent with denominational integrity, and to the cordial recognition of every true advance which free thought, under the guidance of the Spirit, may be led to make. We are not held movelessly, as if it were a spell, by the Calvinism of Calvin, or the Calvinism of the Turretins, or the Calvinism of the Synod of Dort, or the Calvinism of Scotland, either past or present. We hold our Calvinism as Americans; counting ourselves at liberty to admit into it any modifying or improving influence that may flow from American life, and at liberty also to express it as we hold it, not in imported, but in American terms. In common with all true Presbyterians in all times, we place the Bible above our standards, and regard ourselves as bound first of all to study the Divine Word for ourselves, and then to believe what it teaches, just as God gives us grace to apprehend it. And if,

in his great love and under the impress of the amazing influences affecting us in such a land and age as ours, we are permitted to see the truth at any point more clearly and more comprehensively than our fathers in Britain or in Holland saw it two or three centuries ago, I trust that we have courage enough as a Church to welcome such revelations, and fidelity enough to the common Calvinism to express them. I am no advocate of loose thinking or loose language, in the sphere of belief: a Christian creed, born of the thought and struggle of centuries, is to me one of the most sacred things on earth. I am no friend of that reckless temper which would tear down the old before discovering any worthier substitute; there is a fancied progress which is downward toward iconoclasm in faith, and toward an ultimate extinction of faith. But while avoiding this hazardous extreme, we may still believe in healthful progress in theological opinion within our Church, and may look happily forward to advance upon advance in Calvinistic thought in our communion, even from century to century. Such, at least, is my personal hope and my constant expectation and prayer."

Dr. Morris wrote these words twenty years before the revision of the Confession of Faith. They are the words of a prophet as well as those of an able teacher and a clear-headed theologian. They represent the liberal spirit of Calvinism in which Lane was born and nurtured.

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